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The Hearing Ear

BY HALFORD E. LUCCOCK

He that hath ears to hear, let him hear. Matthew 11:15.

WHEN he taught Jesus never stood with a beggar's cup in his hand, a wheedling note in his voice. Generally he invited people. At times he rebuked them and at times he commanded them. But he never teased anyone. On some occasions which would seem to call for argument and persuasion he kept silence. Confronted with an empty chatterbox like Herod he held his tongue. About the Pharisees he said one of the most tragic words he ever spoke, "Let them alone." He saw that there was no use talking to them. They had no instruments with which they could receive truth.

Jesus always had confidence in the objective quality of the truth he taught. There it was, something that could be discovered and appropriated. They could take it or leave it. He never tried to cajole people into accepting it. His attitude was that of a good teacher of mathematics, who simply declares that two plus two equals four. Imagine a teacher of geometry saying to his class: "There are those who hold the point of view that a straight line is the shortest distance between two points. I myself," he might add, "incline on the whole to accept that position. Won't you please believe it? I would take it as a very great personal favor if you would give your support to this view, at least in principle." Such a teacher would not last long. Jesus said, "He that hath ears to hear, let him hear."

Jesus spoke to the aristocracy of the attentive—to those who could look and listen, who could give heed closely enough and long enough to discern the realities of which life gave evidence. Jesus rejected the common forms of aristocracy which the world accepted, aristocracies of birth or power or privilege. "The rulers of the Gentiles," he said, "lord it over them, but it shall not be so among you." He did recognize a self-selected aristocracy, one which has made itself

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capable of understanding and using truth by sustained attention to a particular field of fact.

The aristocracy of the open, sensitive ears, of the attentive, is the one of permanent significance. That is true biologically. The ultimate aristocrats in the animal world are those who pay enough attention to their environment to survive and leave some descendants. We are all descendants of a genuine aristocracy in that sense, the first order of nobility. In a prehistoric world where death lurked in the jungle and the ice sheet, in the tusks and claws of monsters, it was not a bad idea to pay some attention to what was going on. Those that had ears to hear survived.

The great revelations of science have never come to the casual strollers through life whose only language is a passing surprise: "Well, what do you know about that?" They have come to an aristocracy—those who have observed nature devoutly. Epoch-making insights follow a period of costly attention and incubation. Chesterton put the whole history of science into a sentence when he said, "You can look at a thing 999 times and be perfectly safe. But if you look at it the thousandth time you are in danger of seeing it." One of the world's highest aristocracies is made up of those who have taken a thousandth look at a drop of blood, at a mosquito, at the emanations of pitchblende. Some day we shall have a new extension of that aristocracy, a new order of nobility, made up of those who have taken a millionth look at a cancer cell and seen it. From this starting point we may carry our thought in two directions.

I

First let us consider those who are attentive to spiritual realities, those who have ears to hear what human experience may whisper, rather than shout, of the meaning and value of life. The assurance of the reality of God is not given to the hurried passer-by; it always comes to those who have said, like Moses, "I will turn aside and see." It comes to those who have exposed their minds and the secret places of their hearts like a photographic plate to the experiences from which religion rises. There is a permanent insight in the words of the Old Testament that life's greatest revelations come not in the deafening noise of a storm but with a still small voice. The greatest things are quiet, and for that reason are easily missed.

> I heard the booming sunset gun;
> I did not hear the sun go down.

One of the most preposterous things in the world is the judgment so often made by people who have not given four hours of real thought or experiment to the matter in ten years of crowded living, that there is nothing in religion. How could religion mean anything to them? An Englishman said that most novels about Oxford are written by elderly ladies on the basis of a two-day visit, thirty years ago, to Cambridge. Many of the familiar snap judgments of religion rest on the same massive foundation. They are like the report of the Portuguese sailors sent out to test the idea of Columbus. They sailed west a hundred miles or so and then returned with the verdict, "Nothing there."

The instruments of religious experience are more like the radio antennae or a magnetic needle than they are like a chemist's tubes or a logician's syllogisms. The reality of religious experience does not depend on a geometrical proof of God. There is none. There may be an A B C in religion. There is no Q. E. D. Religious experience is a venture of personality in response to an eliciting environment. There lies the zest of life and the very essence of religion. Christopher Morley speaks a very true word in a little poem called "No Coaching":

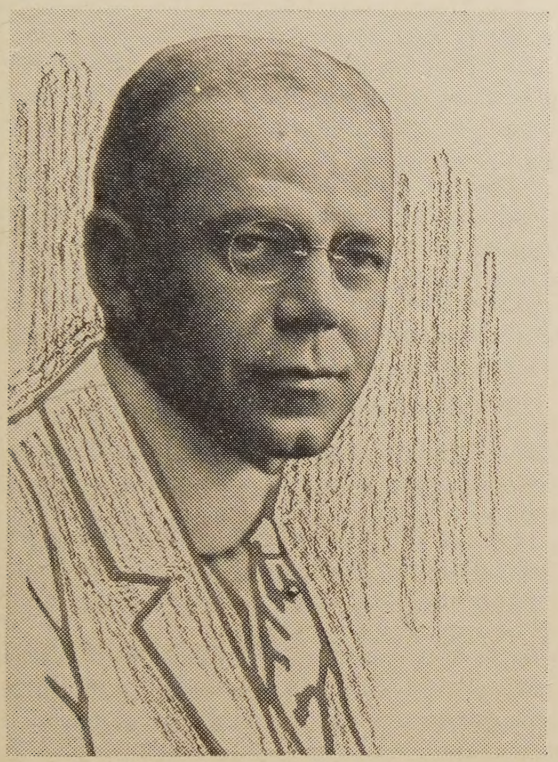
> I went to the theater
> With the author of the successful play.
> He insisted on explaining everything;
> Told me what to watch,
> The details of direction,
> The errors of the property man,
> The foibles of the star.
> He anticipated all my surprises
> And ruined the evening.
> Never again! And mark you,
> The greatest author of all
> Made no such mistake.

The highest expressions of religion have been recognitions that "God made no such mistake." Religion is choice, risk, test. "I do not ask to see the distant scene." "Though he slay me, yet will I trust him." "My God, why hast thou forsaken me?" "Faith is the assurance of things hoped for."

The instruments of religious experience and of Christian experience are all the endowments of the mind and spirit. The person who insists that religious experience is an illusion unless it can be proved with the scientific instruments of knowledge, is not only inadequate but impertinent. He is exactly like a man trying to get the flower show over the radio. Color and perfume are a bit beyond the range of a loud speaker, no matter how many tubes the set may have. But they are none the less real on that account.

The color and perfume of religious experience are beyond capture by quantitative measurement. This is true in all walks of life. Often, however, we allow ourselves to be overborne in religion and sink into the depths of an inferiority complex when someone comes along, like a bully swinging a club, and tells us that religious experience cannot be proved by astronomy, chemistry or psychology. We forget that the scientific bully could not prove half of what he knows, and that the better half on which he stakes his life, with those same instruments. Heaven pity him if he tries to know his friends by the same infallible methods he uses in his laboratory! He learns to know his friends in more accurate and adequate ways—through intuition, through faith and sympathy. Professor Eddington says: "The materialist who is convinced that all phenomena arise from electrons and quanta and the like, controlled by mathematical formulae, must presumably hold the belief that his wife is a rather elaborate differential equation; but he is probably tactful enough not to obtrude this opinion in domestic life." He brings to that realm more fitting ways of knowing.

The kind of attention which yields a sure result is like that given to Jesus by the first disciples. Dr. Leyton Richards points out that the disciples began with a very simple fact. Here was a person, a fact in their daily experience, a dominant personality who had gripped them. They responded to that. He said, "Follow me," and they followed him. But they could not keep their eyes on that person. He had a way of turning them back on themselves. They were faced not merely with an attractive person, but with a moral challenge, a demand for decision. That still goes on. Once we face Jesus Christ seriously and sincerely he leaps the nineteen centuries which separate us from his



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earthly life, and we know him not merely as a historical fact but as a moral fact, a fact of our inner consciousness which requires decision. The person whom the disciples had known first as a fact of history and then as a fact of moral life, could ultimately be explained only as a spiritual fact.

That is a continuing experience—if we will give it attention. Whenever men commit themselves to Christ they are aware of an inward harmony with the order of life. To those who try it, Jesus' way of life becomes its own evidence. If we are honest with life, if we face it sincerely and are willing to learn what it has to teach, we do become aware of one who speaks to us through duty and love—not some*thing* but some*one*. That pull on man is not fiction but everyday reality.

Recently at a college in a discussion group a student said to me with a fine, courteous air, "I hope you won't mind if I say that religion is all moonshine." I said, "No, I wouldn't mind it at all." After a bit I added, "But I'd like to thank you for that word, moonshine." I felt like the character in the trial scene in "The Merchant of Venice" who keeps dancing around the room exclaiming, "Oh wise young man, I thank thee for that word!" I asked the student, "Have you ever been in Panama?" He said, "No, but what has Panama got to do with religion?" I said, "There's a lot of moonshine in Panama." I asked him if he had ever seen a twenty-two-foot tide come in, such as there is in Panama. If one has never seen a twenty-two-foot tide he has missed something worth watching. There is an unbelievable lift of billions of tons of water, and what is doing it? Moonshine! The pull of another world, unseen but resistless in its force. Religion is like moonshine—unseen but powerful in the measureless lift it gives to life.

In every century and in every land there is the quiet eloquence of lives which have been lifted by religion to new levels of achievement. Their music is the gladness of the world. He that hath ears to hear, let him hear.

II

There is another aristocracy of the attentive on whom the hope of the world rests—those who can give heed to the social and ethical realities of our common life. The clearest voices now speaking, in all the babel of sounds, are the events which make it plain that the world which science bestowed on us only fifty years ago needs a new type of social thinking to control it if it is to be a means of blessing and not of collective suicide. Unless there are new purposes to go with the new powers, science is putting a machine gun into the hands of a baboon. As Mr. Wells says in his *Star Begotten,* in our modern civilization a superman invents an airplane and an ape gets hold of it; or as Van Loon puts it, our world is likely to be "a company of cavemen on a joy ride in a Chevrolet." Romain Rolland says that the world has achieved a unity "and for that destiny mankind is not yet fit."

Every day that passes brings stronger evidence that Jesus' reading of life is the only one which fits our intermeshed world. Martin Luther once wrote: "Pilate took our Savior Christ to be a simple, honest, ignorant man; one perchance come out of a wilderness, a simple fellow, a hermit who knew or understood nothing of the world or government." Today's conventional picture of Jesus presents him as a gentle, mildly idiotic sentimentalist, a figure for poetry and art, unfitted for any contact with the rough realities of the world. But that picture is steadily changing for anyone who is not deaf, dumb and blind. There are mechanisms today, massive symbols of our highly technical society, which have terribly impressive evidential value in relation to the truths Jesus proclaimed. Increasingly they shout out that men are living in an intermeshed world which can go on successfully only when individual selfishness gives way to the guidance of social principles. The Bessemer converter in the steel industry, the giant automatic machines that build automobile bodies, the power looms with a thousand spindles, the airplane, that fateful reminder that we are living in an eight-day world, as the globe-circling trip of the late Wiley

Post demonstrated—all these twentieth century mechanisms, combining nervous delicacy with enormous power, affecting the destiny of millions of men, women and children, cannot be safely operated, often cannot even run at all, without a recognition of the interdependence of men, of the basic reality of brotherhood in human life. They are vital contemporary evidences that the ethical teaching of Jesus is everlastingly right.

An assistant of Thomas A. Edison once tried to console the inventor over his failure to achieve in a series of experiments what he had set out to find. "It is too bad," he said, "to do all that work without any results." "Oh," said Mr. Edison, "we have lots of results. We know seven hundred things that won't work." By this time we ought to know a good many things that won't work in our world. We ought to know that a competitive armament race will not work for peace, but apparently we need another lesson, from which any who may survive may learn. We ought to know that disregard of human need will not work for national welfare.

I do not know of any body of writing more pertinent to the question of the fitness of Jesus to our world than that relating to the peace conference of 1919. At the end of that conference in June 1919 Tasker H. Bliss wrote: "Five years from now the world will condemn the conference if it does not listen to the Germans. The treaty as it stands is unworkable. What a wretched mess it all is!" Yet a few weeks earlier, from that same conference, Lloyd George was writing in blind exaltation: "The truth is we have got our way. We have got most of the things we have set out to get. If you had told the British people that they would have secured what they have, they would have laughed you to scorn. The German navy has been handed over, the German mercantile shipping has been handed over, and the German colonies have been given up. This is no small achievement. Our aim is to secure a peace that will last." Look at that sentence twenty years later. "Our aim is to secure a peace that will last."

The need for ears that can hear is all the greater because so many men, like those who made the "peace" of Versailles, are stone deaf.

Last year a company of scientists, anthropologists and other students of ancient man met in Philadelphia, and one of the headlines that appeared in the newspapers was this: "Prehistoric skulls sit in at council table." That, of course, was just the newspapers' way of stating the fact that the skulls of your ancestors and mine—plaster casts of the Neanderthal man and the Java man—were set up on the council table. But what a picture for the imagination! At how many council tables in our modern world do prehistoric skulls sit in and give advice. Diplomatic council tables where old Stone Age men gather around to measure clubs and see which has the biggest; military councils which plan bigger and better killings; business councils which contrive new ways to heap up profits.

Instead of prehistoric skulls, completely B.C., we need another design for living—the mind of Christ.

Letting Oneself Off —And Down

By Arthur Lee Kinsolving

HAD we read through the whole account of the Exodus—and that would certainly have brought about an exodus from this chapel for the rest of the term—we should be in a position to appreciate how human the children of Israel were in their desire to break away from the exacting leadership of Moses while he was off communing with God on the mountain. Yet Moses, a moral leader of the first magnitude, was rightly angered at Aaron, his lieutenant, for his leniency. He knew that by letting the people off Aaron had let them down, had undermined their morale, had damaged the very relation to their God which alone could sustain them in this long and arduous trek across the wilderness. Aaron was ready with an alibi: "Don't be mad with me, Moses. You know this people, that their heart is set on mischief." Nor could he have selected a less convincing plea, for it was precisely because Moses knew his people's weakness that he exercised such an uncompromising leadership. Because their heart was set on mischief it needed to be ruled.

TWO VOICES BID FOR LEADERSHIP

So much for this ancient saga. It is engraved in the ancestral memory of mankind because it is the classic parable of all human journeying out of the slavery of the lazy and instinctive life toward the promised land of self-fulfillment. There are always two voices bidding for leadership in the world and in ourselves—the voice of Moses and the voice of Aaron.

Our earliest experience with disciplinary leadership is normally in terms of the authority of a father or of a schoolmaster. In my own experience, after years of envying those whose lot had brought them a more easygoing parental discipline, I encountered a headmaster who, if anything, was yet more severe in his standards. Morally I felt both men as forces to be reckoned with because of what appeared to me the uncompromising austerity of their expectations. But once, for a period of two weeks, a greatly beloved but far more easygoing master took over the reins. The discipline of the school collapsed. We had a merry carnival, shooting golf balls through the windows and breaking up the property until the head returned for a day of reckoning. The experience of this moment enabled me to recognize what the return of Moses in blazing wrath meant to the Hebrew people on this occasion in the long ago.

And yet few graduates of that school now fail to recognize as the very grounds of indebtedness and admiration the traits of character which at one time caused estrangement and resentment. For the paltry price of a few concessions, the headmaster might have drawn some of his boys into the affectionate intimacy for which he doubtless longed. But that austere sense of responsibility that was in him—for he was indeed a

God-fearing man—enabled him to realize that to let men off was more often to let them down.

In the making of men, I doubt not that that sort of godlike absoluteness in standards is the foundation and structure of real character. Not that it succeeds in every instance, but it deserves to succeed. And when young men are able to appreciate and accept this sort of leadership there is born a great-souled quality of character which achieves the only unqualified success to be seen in this kaleidoscopic world.

SELF-DISCIPLINE AND FREEDOM

At college we experience the first taste of freedom. We come out from under the surveillance of the men whose voices have commanded our world. During the first few weeks at college we meet the crucial test as to whether we have grasped this principle and translated it into terms of self-discipline.

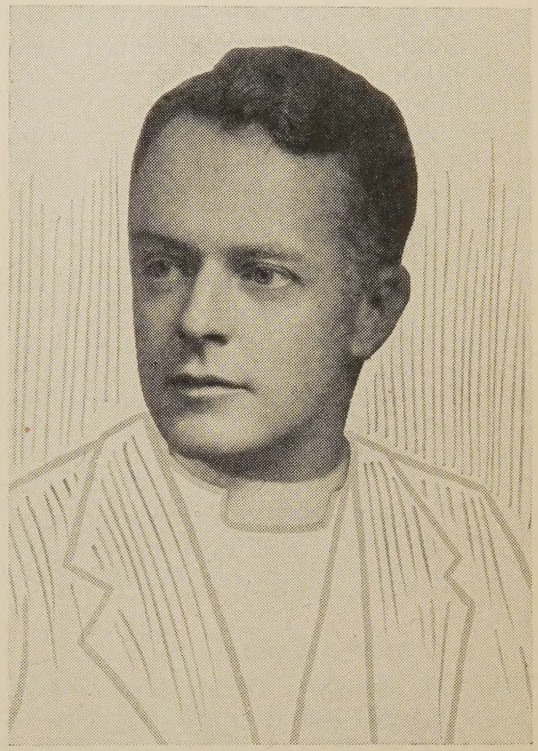
Here is our opportunity to let ourselves off from the discipline to which we have become accustomed—the discipline of rising early on Sunday morning for holy communion, of attending the only period of corporate worship in the week, of taking time for private prayer or reading of the Bible. The way in which we meet these obligations has a bearing on our power of resisting the tantalizations and at times the torments of the flesh, the capacity to withstand the open invitations to self-indulgence and sloth and pride and irresponsibility. The way of self-gratification is ever at hand. The time has come when we must exercise self-discipline, for no one will command us. We are set in an atmosphere of irresponsibility comparable to that described when Aaron took the lead: "And the people sat down to eat and drink and rose up to play." The question is whether we have found the Master of life, the voice of Christ, strengthening us to exercise restraint and to believe in it.

And this principle has implications wider than those of our own self-development. The man who habitually lets himself off from life's finer disciplines is apt to go the next step and to let others off and so let them down. We dare not conceal from ourselves the weakness of this modern sweet reasonableness. "I am not mad with you for not being good." Influence and leadership are based on an indefinable quality and an imponderable strength. The briefest analysis of it reveals the difference between true leadership and false, which turns on whether a man is primarily self-regarding or first concerned for the welfare of those he is leading.

CIRCE AND THE SIRENS

This principle has been recognized in all great traditions. The myth of Circe, the enchantress, who lures Ulysses' mariners to her banquet and transforms them into the swine which they are making of themselves, is an instance in point. Eurylochus, because he refused to help himself to these pleasures, acted as messenger to Ulysses and together they not only saved themselves but effected the restoration and release of the men. This story also suggests the redemptive element in the refusal to let oneself off from discipline. It was the experience with Circe which gave Ulysses the wisdom when passing the sirens' island to order that he himself be tied to the mast and that his men's eyes and ears be sealed. When the beguiling music had set up such intoxication in his veins that he implored his men to release him, they refused because of his order and only after the music had faded away did they dare to relax the discipline.

A statesman is primarily concerned for the people and the country; a politician, for himself and his party. This principle will determine not only what kind of leadership we exert but also what kind of leadership we accept. Perhaps the most sinister symptom in our



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democracy is our predilection for political leaders who pamper us. Instead of building up self-dependence in the people, politicians seem to rival one another in promises to do everything for them. "Do not bother to strengthen your character by trying longer to cope with your situation. Elect me and I shall take care of you."

One is naturally reluctant to criticize the tenderness of this solicitude, for charity is of the very essence of Christ's religion. We need a deal more of sympathy for the underprivileged. But one is left suspicious of the integrity and sincerity of such promises. Robert Frost, whose conversation seems to me greater than most people's poetry, touched the nerve of the matter not long ago when he suggested that we must be on guard against the "tenderer than thou" attitude. When holiness was considered the highest quality, people pretended to it, and presently we grew suspicious of the "holier than thou." Now we must be on guard against the "tenderer than thou" politicians who are seeking a

reputation for extravagant generosity toward the people.

Moses and all the moral leaders of humanity have called people in crises to discipline, even to hardship, which they believed men could endure by the help of God. Moses led his people to a promised land which he himself never reached. That is heroic. But this modern technique is oriented in terms of a promised land of political office for the promiser and a mortgaged and debt-laden and demoralized future for the descendants of those who have allowed themselves to be betrayed out of self-respect. This is the type of leadership of which Dr. Henry Link in his newest book affirms: "The result, as history will in my opinion show, is the most wholesale degradation of character and personality which the world has ever seen, and among privileged and underprivileged alike."

It is neither becoming nor constructive to blame leaders. Rather it is important that we, the people, create the leadership we deserve. Political tendencies reflect a general softening of self-discipline in our country. In an age of increasing material comfort, the luxuries which have been brought within the average reach are constantly beguiling us to relax the tensions of efforts which lead to character. Instead of walking to exercise our legs and minds and souls, we jump into the car. Instead of continuing to think, we turn on the radio and "forget it" or go to the movies. Instead of carrying on the battle for self-mastery, we accept a lenient philosophy and when we find some serious deficiency such as an inferiority complex, lack of capacity to study or lack of will power, instead of going to work to strengthen ourselves at the point of weakness, we go to a psychiatrist and ask him to do it all for us.

CHRIST AND THE WEAKLINGS

What is the attitude of Christ's religion toward this tendency? We find that Jesus was surprisingly merciful toward those who had already let themselves off and therefore let themselves down. When he encountered a moral cripple, his generous love found its maximum tact and courtesy. These people had already done themselves the great wrong. He was lenient because he appreciated the infinite pity of the harm that had been done. We have ourselves on our hands for life and when we admit weakness into the fabric of character we are life-long sufferers unless and until we attempt to discover life's resources for a new start.

But with those whom he led, Jesus was uncompromising in his unwillingness to let them down. The terms of discipleship were absolute. "If any man will come after me, let him deny himself daily and take up his cross and follow me." He would allow no plausible excuse for turning back. "He that putteth his hand to the plow and looketh back is not fit for the Kingdom of God." When Jesus sent out the seventy he prescribed Spartan simplicity: "Carry neither purse, nor scrip, nor shoes."

Christian preaching has left the impression that the Master's supreme ordeal was in terms of his own physical suffering. But the record is clear that Jesus knew the experience of our own human temptations to let ourselves off. No one can read the soul-haunting narrative of Gethsemane, when the Galilean faced the stark rejection and physical destruction of the cross, without feeling the force of his plea: "O my Father, if it be possible, let this cup pass from me." Yet the New Testament reflects the Master's preoccupation with his responsible decision to send other men along the way of the cross. Again and again, we find him preparing his dearest friends for the persecution which he confidently expected to be their lot. The world which rejected the Son would revile and persecute the followers of the Son. That was difficult for him to face. And yet he saw so clearly the glory of the eternal life that he steeled himself to ask of his beloved disciples the utmost discipline and sacrifice.

THE CAPTAIN WHO WILL NOT LET US DOWN

No man who has committed himself to the way of Christ has found it easy. The personal records of great Christian leaders sometimes admit us into the chambers of their soul-searchings. Many a missionary leader has paced through the night in passionate questioning at the prospect of the suffering which he has asked his followers to undergo. One cannot imagine that the late Cardinal Mercier took lightly his responsibility when in his pastoral letters he counseled the Belgian people to resist and take the consequences.

About a week ago, I felt the twinge of this sense of the responsibilities of leadership in the self-revelation of Dr. Heinrich Bruening, former chancellor of the German empire. The conversation turned to the leadership in Europe in the present crisis. Speaking doubtless out of the depths of his experience as an officer in the German army during the war, the ex-chancellor remarked: "If an officer having issued an order to advance at a certain hour, relents and countermands that order, of course he will experience sweet tokens toward himself of the pleasure of his troops but he will have undermined the morale."

We have a leader if we will follow him. We shrink perhaps because we know that he who would follow Jesus must resolve not to allow himself to be an escapist in any way. Yet is there any other leadership which holds such capacity to build our weakness into strength? Christ is the Captain who will not let us off because he will not let us down.

How dependent Jesus was on the out-of-doors for the spiritual sustenance he needed to do his exacting work! Before every great experience in his life he sought his Father in his great out-of-doors. Witness the days in the wilderness before he began his life work; the night he spent on the hills before choosing the Twelve; his frequent nights of quiet refreshment after an exhausting day.

The Transfiguration happened on a beloved hill. It was to a garden that he made his way when the final crisis of his life was upon him. And it was under the blue Palestinian sky at the last that he found the gate open before him into a fairer green than he had yet known. THE CHRISTIAN LEADER.

Prince and Pioneer Of Life

By Ralph W. Sockman

And . . . ye killed the Prince of life. (Authorized Version.)
And . . . ye killed the Pioneer of life. (Moffatt.)
Acts 3:15.

THE first Christian sermon was that preached by Peter in Solomon's Porch of the Temple. Judged by the results, it was one of the most effective sermons ever delivered. It landed the preacher in prison, but according to the record it brought some five thousand recruits into the Christian enterprise.

In the course of that address Peter referred to Jesus as "the Prince of life." When Moffatt comes to translate the passage, he makes it read "the Pioneer of life."

At first blush "prince" and "pioneer" suggest almost opposite aspects of living. When we speak of princes, we think of royal ancestry and rich background. When we mention pioneers, we picture men of humble forebears and simple surroundings. Yet both words seem to fit the personality of Jesus. He had an air of mastery. He spoke as one having authority. His presence was so commanding that Roman centurions and rich young men recognized his power. When he stooped to the humble task of washing his disciples' feet he said, "Ye call me Master and Lord, and ye say well, for so I am." There was something lordly even in the stoop of Jesus. It is no wonder that Peter, his devoted disciple, referred to him as the "Prince of life." In him were climaxed the spiritual prophecies and the rich past of the great Hebrew race.

But the word "pioneer" also belongs to Jesus. He started something so significantly new that our calendars are dated from his birth. The hinge of history is on the door of a Nazarene carpenter shop. Jesus of Nazareth was the Prince and the Pioneer of life.

BACKGROUND AND FOREGROUND

And we would think of him in this twofold aspect in the hope that it may suggest certain combinations which our day needs to make.

Consider this first one. The word "prince" makes us think of background; the word "pioneer" turns our eyes to the foreground. And one combination which our day demands is a better blending of background and foreground in our thinking. In our time, as in Christ's, there are sharp divisions between those who cling to the past, intolerant of change, and those who disregard the past, impatient of delay. The followers of Jesus the princely Pioneer should go with neither group, but combine the valid emphasis of both. They look back at what is behind in order that progress may be surer.

The spirit of Christ renders to a person's mind a service similar to that which the rear-view mirror gives the driver of a motor car. The mirror enables the motorist to see the road behind without taking his main attention from the road ahead. And as we drive along our crowded highways, it is quite as important for us to see what is behind as to see what is in front. Especially is this true when we wish to make a left turn, for then comes the greatest danger of collision from the rear.

Similarly in our personal and social progress, a view of the past is essential to effective advance. And especially is this true when we "turn left" toward the new or the liberal. We must take care in veering toward the novel and the radical lest we be run into and wrecked by some old fallacy coming down the road with a fresh license plate. The true progressive safeguards his left turns by a survey of what has been tried before.

This is true in all walks of life. Progress is made through capitalizing the wisdom of the past. In architecture, for example, our American designers are probably doing the most dynamically creative work in the world, but the good ones still study the classic models for their foundation principles. In civic life our institutions must be kept flexible enough to allow for growth, but it would be reaction rather than progress to ignore the teachings of history and turn from democracy to either fascist or communist autocracies, which are really old fallacies. In religion, just as Jesus did not come to destroy the law and the prophets but to fulfill them, so we in our time look back in order to go forward.

FEAR OF THAT WHICH IS HIGH

We need the long background views to give us faith for the future. When we take the short immediate glimpse of our scene we easily become pessimistic; but when our eye sweeps the long cavalcade which has come down from the past we feel that the road is not blocked by those anti-Christian forces which temporarily hold sway. No greater service can be rendered to our time than that which comes from the study of our historic faith and church.

Yet we must keep background and foreground in proper balance. We must not allow our regard for the past to make us fearful of facing the future. A few years ago a New York family, a husband and wife and their seven-year-old son, took the drive up Pike's Peak. It is a road of thrilling curves. The driver delighted in driving as closely as possible to the edges of the cliffs and at the most hazardous points he would turn around and smile. Father and mother had a very dire time of it. But their son had the time of his life. The nearer the car came to the edge of the precipice, the farther over he would lean, thrilled at the sight. Now that lad was thinking less about the Bible at that moment than his parents were, but nevertheless he was helping them illustrate a truth which appears in the Divine Book. The last chapter of Ecclesiastes says of people that as they grow old "they shall be afraid of that which is high."

ORGANIZATION AND THE INDIVIDUAL

Yes, one of the tragedies of age is this fear of that which is high. Our bodies do grow brittle and it is natural that aging persons should hug the ground. But our minds and spirits need not become afraid of that which is high or difficult or new. One of the secrets of progress is to retain the courage which faces the fore-

ground unafraid while growing experience enriches the background. Such is the attitude of those who follow the Prince and Pioneer of life.

Consider a second combination suggested by this twofold title of our Lord. The word "prince" makes us think of government and organization. The word "pioneer" connotes individual effort and initiative. And one of the most difficult tasks of our day is to combine organizations and individuals without injuring either. Our crowded, complex modern world must have more organization than was necessary in the days of our forefathers. Motor traffic must be organized in a way never demanded by the horse-and-buggy era. We cannot leave our charity to the neighborly kindness of good Samaritans. It is not efficient nor even safe to live in the present high-powered world without adequate organization.

Dean Wicks of Princeton reminds us that our grandfathers went to school in small, one-room schoolhouses, with doors and windows all on the ground floor. If a fire broke out there it was only necessary to raise the cry, "Fire! Everybody for himself," and everyone could get out. But now our children, in the cities at least, attend school in large buildings several stories high, having perhaps three or four thousand pupils. If a fire should break out in such a structure and the cry went up, "Fire! Everybody for himself," what would happen? It would mean panic, probably disaster and death. It is not safe to live in our inflamed and inflammable world on the old individualistic basis of an earlier day. We must develop methods of cooperation and group action.

GROUP ACTION IN WORSHIP

It is amazing how many there are who recognize the need of organized effort in the secular world, and yet seem to feel it is unnecessary in the realm of religion. Some years ago, in private conversation, Mr. Sinclair Lewis said that he believed in cultivating religious experience, but he asked, "Why organize it? The moment you organize it, do you not kill its spontaneity and freshness?" Most of us have moods in which we feel we could come closer to God by going off by ourselves to some lovely spot than by coming to a church with its organizations and institutionalism. But such individual experience would not provide for proper transmission across the generations to our children, nor would such singlehanded searching be socially effective.

In the long run, as Evelyn Underhill so well shows, group worship is far more effective than private devotion. Very few people who absent themselves from public worship have any consistent habits of private devotion. Our personal religious habits are vitalized by our common worship, and without this they are seldom maintained. We are like a ship in the locks. The vessel comes in on the lower level, the sluice gate is closed behind it, and the sluice gate is opened before it. Then the water comes up under the keel, lifting the ship steadily until it can sail off on its new and higher level. So when a man comes into the house of God he closes his mind to his secular affairs and opens it on the Godward side. Then the influence of architecture, of symbolism, of music and ritual, of prayer, of message, all begin to flow into him like waters of life until he is lifted in spirit to a higher plane, whence he sets sail again, better able to carry his cargo of public and private responsibilities.

THE VITAL SPARK

Yet along with this necessity of group action goes the danger of stifling individual initiative and responsibility. We cannot deny that public relief does sometimes cut the nerve of personal enterprise. We are also aware of the increasing tendency to let the government

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do what individuals ought to do for themselves. We know that as cities or churches grow in size, personal participation often shrinks. Yes, the tendency of the times is to multiply organizations and lessen individual effort. And if that continues we shall kill the vital spark of government and religion. We must learn to do things together without weakening our willingness to do things for ourselves.

The zest and joy of living are found only when we go beyond the crowd and do some personal exploring. That is a truth which some of us learned in school. I recall that in my high school study of chemistry, my interest came not when I was listening to class lectures but when I was sent into the laboratory to perform experiments for myself. I blew up a few test tubes and burned my fingers, but I learned something of the thrill of chemistry.

And the same is true in religious experience. So many young people drop out of the church in their teens. Why? Because we so often fail to take them

over from the lecture stage to the laboratory stage of religion. We preach to them in congregations and teach them in classes, but we do not guide them into concrete situations where they can try out some great principle in actual practice. Without such individual experience religion never becomes vital to a person.

THE LIFE THAT IS LIFE INDEED

Do you recall how Jesus stopped his class of disciples about half-way through their course and asked them this question, "Whom do men say that I, the Son of man, am?" And his disciples gave him the current answers which were going around the country: "Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." But that did not satisfy Jesus. He looked at them again and asked, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Then do you remember what Jesus replied? Listen. "Blessed art thou, Simon Bar-Jonah." Why blessed? Listen again. "For flesh and blood hath not revealed it unto thee but my Father which is in heaven." That is, blessed was Simon, for he was not merely telling what someone else had told him, but rather he had learned by first-hand experience from the Heavenly Father. And upon such first-hand original experience, Jesus went on to say that he could found his church. When a person goes beyond the crowd and gets his own personal grip on reality, then he finds the life which is life indeed.

As followers of the Prince of life, we learn to work together in great organizations for the doing of things which we cannot do for ourselves. As followers of the Pioneer of life, we are set to doing things which others cannot do for us. As followers of the Prince of life, we try to make straight the highway for our God so that society can move up toward the goals of peace and plenty. As followers of the Pioneer of life, we must individually advance beyond the paved road of the church's public highway, to go the second mile and turn the other cheek. The pilgrim's progress in our day demands the leadership of both Prince and Pioneer of life.

POWER OVER AND POWER FOR

Consider now a third combination suggested by the words of our twofold translation. The word "prince" suggests power *over,* the word "pioneer" suggests power *for.* Our age needs a better synthesis of these two aspects of power. Jesus as the Prince of life revealed an amazing power over persons and situations. He showed himself master of storms, of the minds and tempers of the crowd. In the midst of his popularity he did not lose his head; in the time of his desertion he did not harden his heart. Such mastery is a valid element in successful living.

One objective of education is to give us control of the factors of our environment. To be the master of our work rather than a slave of routine, to keep one's head when those around us are losing theirs, to find a way out when conditions seem conspiring to shut us in —these are forms of mastery which we desire.

But greater than this cultivation of power *over* is the development of power *for.* Dr. Henry Link defines personality as "the extent to which an individual has developed habits and skills which interest and serve other people." That definition runs rather gently parallel to Jesus' rugged combination of self-development and service. The Master said to his disciples, "The rulers of the Gentiles exercise dominion over them," but with his followers it was to be otherwise: "He that is greatest among you shall be your servant."

Once I thought that this statement meant merely that we should honor the servants of society, but I have come to believe that Jesus was saying something far more radical than this. He was telling his disciples that eventually the servants do rule.

MASTERY THAT IS PERMANENT

There are two ways of getting mastery. One is by the quick method of force. Italy used it in Ethiopia, Japan in China, Germany in Czechoslovakia. But a rule so won is likely to be short-lived, for its subjects are restless. The second way of gaining mastery is through service. We can so serve the welfare of others that we become indispensable to them. In a very real sense we thus achieve a power which none desires to displace. For this reason the Son of man, who came not to be ministered unto but to minister, retains his hold on the hearts of his subjects long after dictators have passed away. Japan may have spread herself over more of China in two years than the Christian missionary enterprise did in a century, but how lasting and how deep will be the sway of these quick, cruel conquerors? Jesus outlived the Caesars who ruled when he was born, and he will outlive the dictators who deny his power today.

Some years ago Professor Kirtley Mather, the distinguished Harvard geologist, addressing a public forum in Northampton, Massachusetts, stated the tenets of his religious belief. He declared that he believed in a divine administration which undergirds this universe and guarantees the triumph of personal and spiritual values. When he had finished speaking, the first question put to him was this: "Professor Mather, how can you say that you believe in such a divine administration when Jesus himself was so cruelly defeated?" Mather waited a moment, looked his questioner in the eye, and then said this: "In the light of what Jesus did when he was here on earth, and in the light of what has been done in his name since, do you really think Jesus was defeated? I do not." Nor do I. Jesus is still the Prince and the Pioneer of life.

PRAYER involves far more than we ordinarily think —a certain necessary relation between the soul and God. The condition of prayer is personal; it looks to character. How this rebukes our ordinary slipshod notions of what it is to pray! God's mercy-seat is no mere stall set by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches his eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it, we must enter into God. PHILLIPS BROOKS.

The Setting of an Old Testament Jewel

By Francis J. McConnell

Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:7-8.

MICAH'S utterance that the Lord has showed man what is good, namely, to do justly and to love mercy and to walk humbly with God, usually calls forth two remarks from commentators on the Old Testament. First, the statement stands in its own right as a high expression of religious good. The sentence is a marvel of compression. Prolonged brooding over divine truth has given the author the power of summing up briefly and finally the essentials of religion.

Second, the student is likely to remark that the passage before us does not belong in its context. For one thing the utterance is far, far above the rest of the Book of Micah. I remember once talking about the passage with the late Professor J. M. P. Smith, of the University of Chicago divinity school. Professor Smith was of the opinion that it came from the pen of some unknown prophet and suggested that Jeremiah might have written it.

But whether it came from the author of Micah or from some unknown, whether it found its present place by its author's plan or by the decision of some editor, the passage came, as I think, to an appropriate setting. It stands just after the question: "What doth the Lord require of thee? The fruit of thy body for the sin of thy soul?" Indeed this question belongs with its answer. Then follows, after a sentence or two, a further question which at first seems irrelevant—the query about the treasures of wickedness in the house of the wicked, about the false weights and dishonest scales.

EASY RELIGIONS DO NOT WIN MEN

To appreciate the force of what comes immediately before the declaration of the nature of "good," we must remind ourselves that at the time the prophet wrote, Israel was threatened with an irruption into its religion of heathenism, which included among its rites the sacrifice of the first-born to win the favor of its gods. Heathen rites, absurd as they seem to us, were serious enough to those who had direct contact with them. They were more than mere formality. Those who dig down into the ruins of ancient cities in Palestinian lands tell us how frequently they find the skeleton of an infant in the foundations of a house—the remains of a child that was sacrificed to win the good will of the house's god.

Paradoxical as it may sound, it was the severity of the sacrificial demands made by old-time paganisms which gave them their attractiveness. Men do not for long care for an easy religion. Whatever we may say about non-Jewish or non-Christian religions, we cannot say that they are insincere. They are likely to be desperately sincere. The trouble with them from the point of view of the prophets of Israel was that they were not human. They did not make for largeness and fineness of life. Both in Judaism and in Christianity the test of religion is its effect on human life. Sincerity of belief and practice indeed entitle the worshiper in any religious system to salvation as deserving the regard of all who respect sincerity—and that ought to include us all—but not necessarily to salvation as deliverance from the inhuman. We can respect the intent of the sincere man but we cannot always respect his deed.

IS IT EASY TO DO JUSTICE?

How could this definition of the good as doing justice, loving mercy and walking humbly with God measure up to the requirements of ancient religion—or of modern for that matter? Was it of stiff enough texture to satisfy earnest worshipers? Let anyone make for himself the test and see. Is it easy to do justice? Justice is one of those virtues held aloft before men as a practically unattainable ideal. In the realm of social contacts the history of the human race has been one long story of a quest of justice which has never yet been reached. Is any scheme of taxation, for instance, ever more than a rough and uncertain approximation to justice?

The people of olden days often fell into the mistake that worshipers of later days also made—that of judging religious sincerity by the believer's willingness to do what might appear most disagreeable to him. When I was a child I heard a good many missionary appeals which seemed to start from the idea that the divineness of the missionary call lay in its being a summons to a most disagreeable task—an idea which at times led to results which, in the missionary's own character at least, were inhuman. Now if we want a genuinely human piety which will tax men to the utmost let us set forth to make this world a juster place in which to live. Here the seeker can find, if he is really seeking it, a union of the individual gospel and the social gospel—individual as searching his own purposes to the depths, and social as seeking for the fairest conditions of living for his fellow men. Moreover, this is only a beginning. Is it easy to be passionately devoted to mercy? Is it easy to walk with God, to move with a pedestrian but penitent pace from one task to another, tasks seldom of the spectacular kind that arrests attention?

GETTING DOWN TO EARTH

So much for the first part of the setting of this passage. What follows the great declaration may be the work of another pen than that of the writer of the declaration itself. It speaks of treasures of wickedness in the houses of the wicked, of bags of deceitful weights, of false scales. I spoke a moment ago of the diggers in the ruins of ancient Palestinian cities and of what they found. They found a good many things. In the debris of many a trader's shop they discovered two sets of

weights—one set over standard weight which the trader used when buying, the second of less than standard weight which he used when selling.

I once was pastor of a church among whose members was a millionaire who was very sensitive about criticisms of wealth-getting. One Sunday I "felt moved" to preach on covetousness and I did so, though quite certain that my rich parishioner would take offense. On the contrary he was pleased and said so. He declared that I had kept the discussion in the lofty plane of the ideal and had not descended to the dusty details of the market place. Then I knew the sermon had not touched him, for he lived down in those dusty details. I had not

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got down to earth. He who gave voice to the sublime utterance of the Book of Micah got down to earth with his talk about wicked wealth, bags of deceitful weights and faulty scales. He stirred up the dusty details.

Here then is the setting of this noblest of Old Testament truths—between an exhortation to be human on the one hand, and to deal honestly in getting and spending money on the other. This setting is so prosaic and commonplace that many a Bible reader will tell us to pick out the great truth and let the setting go. Such a one is like a searcher for jewels who when he finds a pearl of great price seizes that one pearl and treasures it for its own inherent value. He is like the lover of pictures or statues who takes the work of art out of all relation to the place where the artist put it and values it on its own account, or like the philosopher who argues that he is seeking absolute truth and not relative truth.

The trouble with such an attitude is that it soars above life. The artist paints his picture with regard to the angle or the elevation from which it is to be viewed. It is said that the old Greek sculptors used to place exquisitely carved statues so high up on buildings that their fineness could not readily be discerned. Their primary aim was to set off the glory of the building rather than to attract attention to their work. As for the philosopher's absolute—that taken by itself does not help us much. Most of our actual experience is of the relativities of life. Kant's immortal dictum that a man is always to be considered an end in himself, never a tool or stuff to be used merely for the profit of other men, is a final phrasing of the ethics of human contacts, but to give that precept concrete form and setting is a hard task in a world where all contacts and all duties have about them so much of the relative. We cannot make the most of Micah's passage by ignoring its context.

SETTINGS THAT ARE TOO COSTLY

Another biblical interpreter tells us that the very darkness of the context on the one side and its practicalness on the other act as a foil to the splendor of the truth. Here is a people set among nations which sacrifice human beings to their gods, a people forced to deal daily with petty tradesmen whose sole aim is to cheat their customers. In the midst of that people arises a prophet who sees an ideal above the horrors and meannesses of life and phrases his moral and religious conception for all time. The ugliness of the surroundings brings out the beauty of the truth.

It is well that we can draw this much comfort from the wretched aspects of human existence. Here is a prophet standing for peace in the midst of a world at war. The presence of war does indeed emphasize the glory of peace. But there is here more setting than we need, and the setting is too costly. I would not detract from the honor due him who stands up alone against evil, but what would we think of a prophet who saw a present evil world merely as a foil for the good? I know well enough that there are those who teach that evil exists just to set off the good, but that explanation hardly accounts for the brutality of human sacrifice or the meanness of cheating in the market place. We cannot satisfactorily explain the presence of evil men in this world by saying that they make the goodness of good men shine forth.

WE MUST CREATE NEW SETTINGS

No, our duty is to try to make a setting and a background for the revelations of the divine, to understand them in relation to the character of the time in which they were made. Indeed divine revelations are of slight value if they are judged apart from the actual conditions of life in which they are revealed. The injunction not to practice human sacrifice does not mean much—except to the victims—in a land where life does not mean much. I recently heard a survivor of a famine in Europe, who had been rescued from starvation at almost his last breath, ask why he had been saved. The conditions in which he had lived since his rescue had made him think of life as worth nothing at all.

What would the doctrine of the fatherhood of God and the brotherhood of man mean to a people to whom neither fatherhood nor brotherhood meant much? What sense does it make to talk of the righteousness of the Christian revelation in communities where the houses of the rich have been erected from the profits of skillful manipulation of the false standards which are not lacking in any period of wealth-getting? "Blessed are the meek, for they shall inherit the earth." But not yet. If one were to revise this beatitude to bring it up to date, or better down to date, one could find realistic reasons for making it read, "Blessed are the nazis and fascists, for they shall inherit the earth."

Micah's words cannot be improved upon. They stand as a surpassing summary of duty to God and man. But we can improve the environment, the setting. A man's environment is largely made up of human beings—a fact which the preachers of the futility of seeking to change men by changing their environment are always forgetting. Human beings can be changed. Not all of us, perhaps not any of us, can be Micahs, but we can create a setting for Micah's truth. The environment which will set forth prophetic truth is measurably under our control. Serious as were the contradictions in the life of Israel in Micah's day, they could be done away with. Human sacrifice has disappeared in the lands where the Jewish prophets have been preached. Fraud is still to be found, but it too can be done away with.

GIVE THE TRUTH A CHANCE!

It has often been said that the glory and the despair which Christ brought to man lay in his setting up an impossible ideal, an ideal of perfection toward which men can move but which they can never fully reach. They cannot improve on the teaching or the character of Jesus, but they can create a better background for his message. They can do that by larger realization of what human life is capable of, and that by means at reach in their own time—by their respect for humanity in themselves and in their fellows. They can at least make a start by making sure that their weights and scales are correct.

Here lies the folly of protest against what is called the social gospel. The protesters tell us that we have in Christ the perfect ideal for the individual life—why not be contented with that? We cannot be contented with that, because the ideal gets its chance only against a fitting background of general social conditions. Anything, for example, which gives truth a chance, any kind of truth, makes an atmosphere in which the truth of Christianity gets a better chance. Fair dealing as between one man and another exalts the dignity of each partner to the transaction. Anything in social movement which leads to larger respect for men will lead to deeper knowledge of God. We cannot directly paint a better picture of God than Jesus has given us, but we can make over, and make progressively better, the atmosphere in which that revelation is to be viewed. Vision of the heavens is an affair of the individual but the sky to which the individual looks is often overcast by fogs and clouds arising from false social standards which can be changed.

Bridges Into a Better World

By Charles W. Gilkey

THE George Washington Bridge across the Hudson river from upper Manhattan Island to the New Jersey shore was until 1937 the longest single suspension bridge-span ever built. But its leap of 3,500 feet across the Hudson has now been surpassed by the 4,200-foot span of the bridge at San Francisco across the Golden Gate. Forty-two hundred feet is practically four-fifths of a mile. When the Brooklyn Bridge across the East river was completed fifty-five years ago, its span of 1,600 feet was one of the wonders of the nineteenth century—and rightly so. But within the last fifty years two factors have combined to make it possible to increase by more than two and a half times the length of a suspension bridge across open water. One of these is, of course, the greater exactness and confidence of the engineering that plans the bidge. The other, of which we think more especially today, is the improvement in the quality of the materials available for its construction.

A friend in Minneapolis who first aroused my own interest in these matters some months ago told me that he understood that if the George Washington Bridge had been built of the old ordinary steel that was the only kind available when the Brooklyn Bridge was built, it might have collapsed by its own weight before any traffic crossed it. This seemed to me so surprising a statement that I asked a neighbor of mine who makes steel what he thought about it. His answer was that, not being an engineer, he could not say as to the possible collapse of the new bridges had they been made of the old steel; but he did know that the new alloy steels were at least twice as strong as the old ordinary steel, and that this had been a large factor in making possible the lengthening of bridges without sacrificing their carrying power. He suggested that I check the matter with the steel company which in its third generation still bears the name of the engineer who designed the Brooklyn Bridge, whose successors have made the steel and spun the cables for most of the great suspension bridges on the American continent ever since.

Their Chicago representative sent me an elaborate table giving the comparative statistics of the Brooklyn, the George Washington and the Golden Gate bridges. In answer to my question, he said he thought the suggestion that the new bridges might have collapsed had they been made of the old steel was doubtless an exaggeration; but he added that there could be no question that the development of the new high tensile alloy steels, lighter in weight, smaller in bulk, but stronger in carrying power, had been a main factor in making it possible to bridge the Hudson river and the Golden Gate.

A visitor to New York can see the truth of this for himself if he takes the time first to walk across the Brooklyn Bridge, and notes that what is massive there is the two granite towers and the four huge

cables which they swing across the East river. If then he visits the George Washington Bridge, he sees at once that what is massive there is the anchorage of the bridge to the solid rock on either side, at the heart of Manhattan Island and at the foundations of the New Jersey Palisades. In sharp contrast, the towers which soar more than 600 feet above the Hudson on either bank are made of skeleton steel; and the cables which they swing 200 feet above the river and 3,500 feet across seem, relatively to the height of the towers and the length of the bridge, almost as slender as a spider's web. Lighter but stronger!

Now we did not have to have these new bridges across

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the Hudson river and the Golden Gate. For three centuries the original Dutch settlers and their successors on Manhattan Island made their way across the Hudson by other means. For more than a hundred years white men and red men crossed the Golden Gate in boats. Of course, it is very convenient to step into a motor car and whisk in a couple of minutes across a body of water that only yesterday required fifteen to thirty minutes for its crossing; but our civilization would have endured and prospered without these newer bridges. Convenient as they are, they are not essential to our human future.

In our post-war human world, however, the gaps and gulfs between different nations and races and classes of men have before our anxious eyes been widening as if by a succession of social earthquakes. Our generation stands on the edge of these gulfs with the uneasy realization that unless we can bridge them, the future of our civilization is precarious. The gaps that divide nation from nation and race from race have within our lifetime been widened and deepened by prejudice, suspicion and fear. Within our own country different sections and groups, and what even in America we begin ominously to call classes, find it more difficult to understand one another. The critical issue for our civilization has become the social and spiritual question whether we can bridge these widening human gulfs.

A second spiritual problem that has become almost as urgent within our own lifetime is the question whether we can as individuals carry the increasing load of life in a time of insecurity and uncertainty. One of the outstanding bridge designers of his generation tells his friends that he has spent the second half of his professional career reconstructing the bridges which he himself designed during its first half. The reason for this is that the strains upon these earlier bridges have been greatly increased. Locomotives are heavier than they used to be, and trains longer. Automobiles may not weigh as much individually, but there are many more of them; and trucks have greatly increased both in number and in weight. Most of us have discovered in our own personal experience of late, the spiritual analogue to this engineering problem. The burden of life has been greatly increased for us during these last ten years of uncertainty and insecurity. All around us neighbors who for whatever reason have not "got what it takes" to carry the increasing load of life in such a time, crack up in physical or nervous breakdown, or let themselves and those dependent on them down. It is not only the social problems of our troubled time that create its anxieties: it is the heavier burden of life itself.

And bridges do go down. Within the memory of many of us, the first attempt to bridge the St. Lawrence at Quebec collapsed into the river before it was finished. A few weeks ago at the University of Virginia I talked with a member of the faculty who with his own eyes saw that bridge go down. When I asked him whether the defect lay in bad design or bad materials, he said that both had contributed to the disaster. Since my friend in Minneapolis first got me interested in suspension bridges and the new steels, the bridge over the Niagara river, from which for forty years thousands of honeymooning couples have had their best view of Niagara Falls, went down in February 1938, under the pounding of ice cakes at its foundations, and it lies today a twisted mass of rusty wreckage at the bottom of the gorge. Is that to be the fate of our boasted civilization? Will spectators on the edge of the gorge of history centuries hence, pointing back to the remnants of our social structure, say of us that in spite of the science and education, the democracy and progress of which we have been so proud, our early twentieth century lacked something that proved essential for the bridging of our social divisions and the maintenance of our interdependent life?

I do not know the answer to that question. I suspect that no living person knows it. The point of this sermon is simply that if as individuals and as a generation we are to meet these two critical problems

of our time, we must follow the example set us by the engineers who have bridged the Hudson river and the Golden Gate. We must produce a quality of life like these new steels: lighter in weight, smaller in bulk, but stronger in carrying power.

I

We need this, first, in our *democracy*. A century and more ago Thomas Jefferson declared that American democracy would survive and prosper just so long as America was a country of small farmers, each owning and operating his own farm. But within a hundred years social forces stronger than his foresight or our control have carried us as a nation out from that prairie land of quarter-sections which seemed to him the native soil of democracy, into this hill country, so like the mountains of Kentucky and Tennessee, wherein our modern life is set. Here are deep and widening divides between groups and classes, sections and races, to be bridged; and floods every now and then which threaten to sweep our present bridges away. Can our democracy build these indispensable bridges long enough and strong enough to span the gulfs and carry the loads of our stormy time?

Our own generation has awakened within the last few years to a new sense of its trusteeship for the democracy which our fathers entrusted to us. Finding democracy suddenly under world-wide challenge and strain as it has never been before within our lifetime, we are easily tempted to think that the simple reinforcement of the old structure by new laws and agencies and gadgets will secure democracy against breakdown. The fate of the bridges at Quebec and Niagara may help us to realize that the mere addition of masses of new legislation at Washington and Springfield, and successive inquisitions into the patriotism of our neighbors, will hardly suffice for such a time. Overbuilt bridges break down of their own weight if they are not radically reconstructed to carry their new loads, and built out of improved materials like the new steels.

Democracy in America during the next generation will sorely need a new quality of understanding and devotion on the part of the generation to which this graduating class belongs; an attitude and a spirit, particularly in all relations with races and groups and points of view other than our own, which have the lightness and strength of the new steels. The best social thinking of our own time is realizing that democracy is not simply a form of government or an elaborate structure of political machinery: it is rather a *way of life,* carried out into all human relations. That way of life must be produced by individuals who have caught its spirit and undertaken its responsibilities. They will be the stronger human material out of which the social order of the better future must be built.

II

We need this, second, in our *ethics*. Our generation is discovering, when it begins to think seriously about democracy, that the issues that undergird democracy reach out and down into ethical questions that concern the relation of men to their fellows, and of all social groups to other groups. The complacent optimism of the pre-war generation, with its naive confidence in human nature and social progress, took it for granted that these issues were simple and easy; that man could jump the gaps that separate him from the good life and the better world, as boys jump brooks with a run and a leap. But our post-war generation, realizing the deep gulfs within human nature itself that divide its ideals from its achievements, and the wide chasms between what Reinhold Niebuhr has called "moral man and immoral society," stands a bit breathless on the edge of deeper ethical issues and ethical tasks than its lighthearted predecessors realized.

If for a moment we look back across the long history of man's attempt to reach the good life and build his social ideals into actualities, we cannot miss the fact that over and over again he has tried to do this by adding rule to rule and ban to ban, in a legalistic code that became at last so top-heavy that finally it collapsed by its own weight. The Hindus did this long ago, and the Jews in their time; our own Puritan forefathers tried it yet once more. But each time the same thing happened. Sometimes through the sheer overweight of its elaborate legalism, but more often through a change in the traffic of life itself that put upon the old codes burdens they could not carry, the whole structure went down. Something like that has been happening in our own time to those whose sense of right and wrong has been built chiefly of traditional rules and prohibitions. No need to tell a student audience how many such crackups and breakdowns in conventional morality have been and still are happening all about us. There are those in every college community who in such a time toss their hats into the air and shout, "Hurrah! the rules are off, and we can do as we please. There is neither right nor wrong any longer to bother about." It is worth noting that the attitude which stops with emancipation and irresponsibility as the last word on the edge of a great gulf, never yet built a bridge to the other side—and never will!

It is still more worth noting that these very periods of breakdown in traditional and conventional morality have often been those in which great ethical pioneers have led humanity forward to something deeper and better than the old codes. It was in such a time that the prophet Amos said to his contemporaries, "Let justice roll down as rivers, and righteousness as a mighty stream." It was in such a time that a greater than Amos said to his friends, "Except your righteousness shall *exceed* the righteousness of the scribes and the Pharisees, ye shall in no case enter into the Kingdom of Heaven." The scribes and Pharisees were the rule-makers and the code-builders of their time—and their legalisms collapsed long ago. But Jesus gave men through the way of life which he himself put into practice an attitude and a spirit lighter and smaller but stronger than any code; out of that way of life the bridges into a better world must be built.

Aldous Huxley's *Ends and Means* is a modern application of that same insight, calling upon the individual and the small group to develop the "love and awareness" which are the "primary virtues" for an interde-

pendent world like ours. Jesus' saying in the Sermon on the Mount is therefore the natural text for this baccalaureate sermon, addressed with new urgency to a generation that has to build bridges into a better world: "Except your righteousness shall *exceed* the righteousness of the scribes and the Pharisees, ye shall in no case enter into the Kingdom of Heaven."

III

We need this, finally, in our *religion.* Our generation begins to realize that the deeper issues of democracy reach down through ethics into religion. What kind of universe is this? What are the enduring values it produces and preserves? In the pre-war days of confidence when, to borrow Norman Thomas' happy figure, we took it for granted that progress was a ramp on which humanity had only to keep moving in order to keep rising, we can see now that it was little wonder that men's sense of need for religion tended to lessen. But we shall not understand the newer and deeper religious trends of our own time until we realize that mankind today is catching its breath on the edge of a chasm like the Grand Canyon in its breadth and depth, and is asking whether its social hopes and faiths lie forever beyond its reach on that other shore. Religion within our own lifetime has recovered the sense of this great gulf between the achievements of man and the purposes of God; and we shall not ourselves understand some of its most characteristic aspects until our own awareness of that gulf is awakened.

The effort of religion to bridge that gulf has often in human history taken the form of the elaboration of dogmas into a more and more complicated creed. And in religion with its creed-building, as in ethics with its code-making, the historical result has usually been the same. Sometimes through the sheer overbuilding of the dogmatic structure, but more often through some change in the traffic of human life itself, that put on it burdens which it could not sustain, the old creed went down. The sound of such theological crackups and breakdowns is a familiar one in every student community. Many of you Seniors must have heard it often among your classmates—and very likely within yourselves! In most college communities there are some students and professors who in such a case are disposed to throw their hats into the air, saying, "Hurrah! Religion is *through,* and we need not bother about it any more." It is worth noting, again, that this attitude which stops emancipation and irresponsibility has no more bridged the gulf which religion senses between man and God, or solved the problem of man's relation to his universe and of the relation of our own generation to history and the future, than the same attitude would ever have bridged the Hudson river or the Golden Gate.

It is further worth noting that these same periods of theological breakdown have often been periods of great advance for intelligent and vital religion. It was in such a time that the prophet Micah said to his fellows, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" There is a religion lighter in its dogmatic structure, and smaller in its ecclesiastical bulk, but stronger in its ethical and spiritual carrying power. And a greater than Micah told his contemporaries in another period of collapsing creeds, that the whole law was fulfilled in love to man and love to God. There it is again: lighter, but stronger.

It is also worth noting, in a time when some current theologies are telling us that God is inaccessible to our human outreach, upon another shore to which we cannot make our way; and when some current philosophies are telling us that man stands alone in the universe upon this shore of our human experience and limitations, with Nothing Beyond in which to put faith or hope—that the Christian faith in God and in man is anchored, like the George Washington Bridge, on *both sides.* The Christian religion assures us that in spite of man's folly and greed and sin, God is never beyond our human outreach when we seek him with all our hearts. It assures us likewise that in spite of our human failures, there are in us capacities and values about which God cares so much that he will not let us go. Our Christian faith is, therefore, anchored not in man alone on this side of our human experience, nor yet in God alone on the other side: but in their hope and faith and love each for the other.

The difficulty is, of course, if we are honest with ourselves and with one another, that we have not got "what it takes" to live in times like these. But we who live in Chicago see every night upon our southeastern sky a parable of encouragement, which I should like to leave with you finally, to be remembered whenever the sky looks dark and the horizon lurid. After every sunset, when the steel mills are running in South Chicago and Gary, we can see in the southeast, against the blackness, the flares of furnaces heated seven times hotter than furnaces were ever heated before. How like the dark and lurid times in which our life is cast! But out of those same furnaces come the new steels.

These steels are not found in nature. You cannot dig them up ready-made in the Mesaba range or the Pennsylvania mountains. But the *makings* of them are among the commonest metals in nature. The iron ore which provides their chief ingredient comes aboard ore ships down Lake Michigan, red with rust and full of sand and slag and stone. How like our human nature with its weaknesses and imperfections! That human nature, as we ourselves start out on the voyage of life with it, does not provide us ready-made "what it takes" to live in times like these. But it does provide us with the "makings."

The new steels are not a simple product; they are an alloy with many ingredients, some common and some rare. When men rise to tell us that all our age needs is better education, or more intelligence, or a different social order, or a new administration in Washington—or any other of the panaceas offered for our problems—I am reminded of the new steels. It will take most and possibly all of these things in combination. Into that combination must enter more intelligence, and better education, and a better social order —but into it must enter also personal awareness, imagination, sympathy, good will, courage, patience,

faith, hope, love. So, at least, the new steels have come into being!

Once upon a time there was a man whose name has become synonymous with misfortune. Our younger generation is not so familiar with the great drama of his sufferings and perplexities that is one of the noblest books of the Old Testament, as were some earlier generations; and that is our loss, both literary and spiritual. In the twenty-third chapter of the book that bears his name, Job lifts his sorely tried faith to his Creator: "When he hath tried me, I shall come forth as *gold.*"

Our generation—and especially our younger generation—would never have had the nerve to say that. We know only too well that we are not made of any such precious metal. Our prayer would be a simpler and a humbler one: "When he hath tried *us,* may we come forth as *steel.*"

The Cross and the Ordinary Man

PEOPLE fall into three general classes. First, lawless folk; second, law-abiding folk, whose standard of conduct comes mainly from the codes, customs and requirements of society; third, those other folk who get their criterion of character and standard of behavior mainly from within. They have an inner Sinai nobler than the outer one. They move in the realm of unenforceable obligation, and, in Shakespeare's fine phrase about Desdemona, they hold it a vice in their goodness not to do more than is requested.

Hostile to society as the first class—of lawless folk—is, the second class is our greater danger. There are many more of them. Every one of us is tempted to belong with them, the barely good who get by on the conduct that is required. Our first plea is that no great society can be sustained by such character. The greatness of a nation does lie in the number of its citizens who yield obedience to the unenforceable laws. As Mark Twain put it when he voluntarily shouldered debts for which he had no legal responsibility, "Honor is a harder master than the law."

The consideration of this quality of life leads us straight to the need of personal religion—the kind of religion, that is, that gets at a man not from without but from within. The motives and sanctions for obedience to enforceable laws are obvious, the penalties of government or of social displeasure fall heavily upon us unless we live up to certain external standards. But if a man is going to move over into the realm of unenforceable obligations, something must happen inside him; he must have a potent philosophy of life within, an interior criterion of conduct, a deep and inward propulsion of the spirit. He must fall in love with something from within, so that he does not stintingly measure what he does for it. No man can hire a man, bribe a man, or compel a man to live a life like Paul's, but Christ got him to do it.

There is no telling how far a man will go when he loses his heart to something or someone worth following to the limit.

HARRY EMERSON FOSDICK

The Balances of God

BY CHARLES F. WISHART

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Isaiah 40:12.

IN his recent Gifford Lectures MacNeile Dixon, noted scholar of Glasgow University, voices an eloquent protest against the modern prophets of doom who would have us believe that man is nothing more than an accidental product of material forces, the one animal who, by a cruel trick of fate, has within him eternal aspirations, the capacity to love and suffer and the longing for immortality, yet is doomed to frustration, defeat and extinction. Not blind fate, he insists, but devilish intelligence above could thus create within us desires and longings, aspirations and love, only to mock us as we mount the execution scaffold one by one, and pass into oblivion. As Sir Robertson Nicoll used to say, "each human being doomed to death by torture!"

Confronted by this intolerable horror Professor Dixon cries: "I prefer to put my trust in the larger vision of the poets. To fortify our minds it is to them we have to return, and yet again return. They alone have understood. 'It exceeds all imagination to conceive,' wrote Shelley, 'what would have been the moral condition of the world if the poets had never been born. . . . What were our consolations on this side of the grave, and what were our aspirations beyond it—if poetry did not ascend to bring light and fire from those eternal regions where the owl-winged faculty of calculation dare not ever soar?' "

THE GREAT ADJUSTER

This morning I imitate the learned Glasgow professor. I turn to one of the greatest of the poets.

> Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Where, in all literature, do you find more bold poetic imagery and a more magnificent insight? The question is rhetorical—and the answer is, Only God. In a non-scientific age this poet has anticipated the verdict of Sir James Jeans, who calls our universe the work of a great mathematician. Here is the picture of an all-pervading Intelligence, who weighs and measures and adjusts and balances this universe in which we live so as to maintain and nourish life. When we think of the vast size of our visible universe and try to count the number of the stars, the brain sickens and reels back, overawed. They tell us that there are probably scores of stars for every person in the world. If you are overawed by space and size that will certainly scare you. Personally, I am not much frightened by mere space or by that which we are pleased to call space-time without at all knowing what the phrase

means. I know a certain baby which is probably of more moral significance to intelligence than a billion balls of gas.

'TWO THINGS FILL ME WITH AWE'

We speak of the solar system to which our little earth belongs as an obscure corner of the universe. But it may be that this is the most important center, the capital of the cosmos. For it may be the only place where the Great Intelligence has set up a thousand delicate balances in order to maintain and nourish the life of free personality. The impressive thing to me about the stars is not their colossal bulk, which might mean mere gaseous stupidity, but the amazing precision by which the Great Adjuster has balanced the

CHARLES F. WISHART

weight of the stars over against one another so that they move in exact and orderly wise.

"Two things fill me with awe," said Immanuel Kant, "the sight of the starry heavens and the sense of moral responsibility in man." You may calculate an eclipse centuries in advance. The stars are always on time. The observers at Greenwich in England study the relative positions of two stars with meticulous precision, and then flash the exact time around the globe. You and I set our watches by the balances of God. The swing of the earth in its orbit, its rotation on its axis, and its inclination to the plane of its orbit are so delicately adjusted that a hair's breadth of change would alter our climate and the conditions under which life could exist. An average alteration of only ten degrees in mean temperature might bring another ice age or cause the frozen continent at the north to melt and overwhelm the seas.

Apparently this Almighty Intelligence has literally measured and weighed the mountains and the seas. For the restoration of the land by uplift, or the withdrawal of water from the land by the deepening of the ocean basin, accounts for the existence of the continents, without which there could be no life and no human personality. The balance between land and sea has made animal life possible. Is it not amazing that this delicate adjustment has maintained life through billions of years? Men talk about the old-fashioned winters which are no more. It is all a figment of the imagination. A relative of mine, in a certain weather bureau, assured me their records showed that through one hundred years there has been no substantial change in average temperatures. Ten degrees of change either way would wreck civilization as we now know it. The great balance is kept true by a steady hand!

The same delicate adjustment of weights and measures is to be seen in the minute aspects of nature. The microscope reveals the steady intelligence of the Great Adjuster as well as does the telescope. Throughout the ninety-odd original chemical elements, the various weights of the component parts are maintained with unfailing accuracy. Fire and water, the animal and vegetable worlds, electricity, magnetism and the laws of gravity combine in mysterious collusion for the maintenance of life. Sometimes it happens in the animal and insect world that the balance is temporarily disturbed, but ultimately readjustment takes place. There is even aesthetic harmony—the coloring in the flowers and leaves and in the sunset combine in an exquisite beauty which no painter can imitate. In the very flowers we have an amazing combination of mathematics and aesthetics. As Elizabeth Barrett Browning has put it:

> And truly, I reiterate, Nothing's small!
> No lily-muffled hum of a summer-bee,
> But finds some coupling with the spinning stars;
> No pebble at your foot, but proves a sphere;
> No chaffinch, but implies the cherubim.

'FEARFULLY AND WONDERFULLY MADE'

Look, once more, at the amazing balance and adjustment of the human body. Surely the psalmist was right when he said, "For I am fearfully and wonderfully made." A scientific friend of mine once called the human body a museum of antiquity. Undoubtedly there are many vestiges left over from previous stages of its development. But as the body now exists, with its delicately balanced functions, I should prefer to call it a miracle of prevision; not a museum of antiquities, but a temple of prophecy. Dr. Cabot of Harvard tells us the fascinating story of that wise adjustment and precision which the body displays automatically. It is, so to say, full of spare parts, so that if one portion is injured or lost another takes up its function. There is the nice complementing relation between acid and alkali. The radio announcers would have you believe that unless you purchased a given panacea at the drugstore the next morning, that balance would be destroyed. As a matter of fact, says Dr. Cabot, if, on a scale thirty-two feet high the acid and alkali balance of the human body should vary by an inch, the

announcer would die. But his wise body takes care of that.

Consider the adjustment between the red and white corpuscles of the blood, which varies with exact nicety in proportion to your altitude. Climb a mountain, and the scale swings one way; come down to sea level, and it swings the other way. Consider the law of compensation, by which an injured heart may be kept going for a lifetime. What is this mysterious balancing agency, striving always to maintain life and health? *Vis medicatrix naturae,* say some men. Cabot says, "*Vis medicatrix dei*—the healing power of God."

FATE OR PROVIDENCE?

I might go on indefinitely with these illustrations. I have given you enough to demonstrate the series of delicate adjustments in this corner of the universe which maintains and develops life. If you want to call those adjustments blind fate or a series of impersonal accidents, that is your privilege. To me such a view seems dull stupidity. To call it the outcome of natural selection and accidental variation in a world of sheer mechanism comes next door to insanity. For myself, it indicates a wise purpose in which all these amazing balances conspire to the end that we may have life and may have it more abundantly.

> 'Tis life of which my nerves are scant;
> More life, and fuller, that I want.

And this old poet replies: "Who hath measured the waters in the hollow of his hand . . .?" It is as though the poet had overheard the universe answering our prayer: "A thousand miracles have been worked in order that your longing for life might be met and satisfied."

What is Christian faith? It is, in effect, that since we have seen the Great Balancer making a thousand miraculous adjustments to maintain and develop human personality, we trust he will keep on as he has begun. Having observed his purpose in the things we see, we can trust that purpose in the things we cannot see. That faith is not against science; it is beyond it. Scientific proof lies in the past and the present and the visible. But faith carries the principles and purposes which science has shown us into fields that scientific research cannot penetrate. Science traces the curve of a purpose as far as it can; faith then projects that curve into the unknown on the same lines of reasonable expectation.

FAITH BEYOND SCIENCE

Let us, by faith, project that curve into the future of human civilization. I need not take my time nor yours in picturing the world's present chaotic and perilous state. Nation against nation, class against class, the battle is waging. The picture is bad enough. My business is to bring you the doctrine of a stubborn hope.

I want to remind you students that it is the business of a cultured man to think in terms of centuries. The history of nations will show you that the psalmist was right when he said, "The wicked shall be turned into hell, and all the nations that forget God." Dictators do, in the end, find their level. Napoleon may have his Austerlitz. In the end he comes to St. Helena. This is the way Moffatt puts the classic words of the thirty-seventh Psalm:

> I saw a godless man once on a time, a terror,
> Towering like any cedar of Lebanon;
> Then as I passed by he was gone—
> I looked for him; he was not to be found.

That is what I mean by projecting the curve which we have observed in the past into our vision of the future. Just as in the animal world and the insect world, there are occasional breaks which upset the balance, yet in the end the Great Adjuster, through the calm, leveling process of time, restores that balance. It is the business of the Christian to think in eternal terms. Our pessimists have forgotten God, but it is still true, as James Russell Lowell put it in the *Biglow Papers,* that "you have got to get up early if you get ahead of God." Victor Hugo, after discussing the various reasons for Napoleon's defeat at Waterloo, said that the real reason for the defeat was that Napoleon "bothered God." The Great Balancer puts down the mighty from their seats and exalts them of low degree.

THE KEYSTONE OF THE ARCH

I do not know of any faith in a better world ahead except a faith in God, the Great Balancer. At this point I simply cannot understand communism. A belief in a classless brotherhood of liberty, equality and order, without belief that there is such balancing and adjusting power in this universe, seems to me the ultimate limit in credulity.

Meanwhile, what of the individual? While we wait for century-long adjustments in the international and social order, shall millions of innocent men and women die as the victims of oppression and cruel injustice? To suppose that is to assume that there is no balancing intelligence in the universe. It is to fly in the face of all that we have seen in the past. The idea of immortality is nothing more than faith that the Great Balancer is working in the unknown as we have seen him at work in the known world, and that his future plan is consistent with his past activities. From this point of view, as John Haynes Holmes has pointed out, the idea of immortality is just as definitely established as the idea of evolution. For in each case the conviction is forced upon us by what we have seen and observed of God's methods in the universe.

Let me here make a confession. I believe in the New Testament story of the resurrection, though I freely confess that it contains some discrepancies, just as does the account of any other historical event refracted through the eyes of a number of witnesses and the lapse of two thousand years. But I believe it, in the first instance, not because of the authority of the Book but because what I have observed of the universe has taught me that such a thing must be. If this is not a reasonable universe, all your science and philosophy vanishes into black night. But if it is reasonable, then you have the stately pillars rising, on the one side of Greek philosophy and on the other side of Hebrew

vision, approaching each other, and the resurrection is the keystone that completes the arch. The keystone fits the arch and therefore I accept it. As Dr. Newman Smyth said:

"For it is an expectation of life which is justified by the main tendency of life as far as we can follow it from the beginning until now. It is simply to presume that life will run along the same true lines hereafter. It is to believe that it will continue beyond our sight as it has begun within our knowledge. This is a reasonable presumption because with all its windings the way of life has not yet returned upon itself. . . . It is as profoundly natural as it is Christian to think that the divine conception of embodied spirit shall be fulfilled in some more celestial dispensation of mind, and in larger perceptive relation to all the world of space."

DEATH IS PROVIDED FOR

Many of us on this campus were saddened by the untimely death of our brilliant young former teacher, Earl Cummins, stricken down in the midst of a great academic career. Cradled in poverty, loving his fellow men, fighting injustice and wrong, a frustrated idealist, suddenly he is taken away. At the funeral service one of the speakers said: "It is easy to think well of the universe that produced Earl Cummins. It is not easy to think well of one that struck him down at the height of his powers. No magic of words can turn that evil into good."

What do these somewhat hopeless words mean? They mean, I think, that the speaker will trust the balance of God as far as he can see it, but will refuse to trust it any farther. The only logical answer to that tragic dilemma is, that if the universe is good enough to bring a man like Earl Cummins to the fullness of his splendid personality, we may trust that universe not to destroy him. Yes, we *must* trust that universe to give him a larger field of activity and by and by to adjust the tragedy of separation to an even balance through reunion.

A great saint, in days of old, trusted God and said: "The Lord gave; the Lord hath taken away; blessed be the name of the Lord."

What does all this mean to you and me here and now, in this everyday life with its little cares and worries, its temptations and frustrations, its failures and sorrows? It means, I think, that if we knew how to find God and to live in him, he would be to us the Great Life Balancer. Here is the tragedy of sin. I don't care much what you call it—ignorance, stupidity, mistake, bad faith, bad judgment, living your own life. We all have a sneaking sense that no matter how we cover it up with nice words, there is, as Professor James put it, "something wrong with us as we naturally stand." God, the Great Balancer, adjusts the scale at the cross. Forgiving love restores the disintegrated soul. Most of us must confess that we are out of balance—some of us rather habitually, and others at least occasionally. There are conflicts between the emotions and the intellect, between our ideals and the compromises which life forces upon us, between conscience and conduct.

Here, too, we must look to the counsel of patience. The Great Adjuster takes his time. Even after his great experience at the Damascus gate—years after—St. Paul cried, "O wretched man that I am, who shall deliver me from this body of death?" Yes, it takes time.

There are men and women here today who could testify that when they are living near to the consciousness of God they find their lives integrated easily, naturally. When they are away from him, comes conflict, disintegration, mental turmoil. Would that we might yield our lives in unreserved surrender to the Supreme Balancer, "who hath measured the waters in the hollow of his hand. . . ."

A Pastoral Prayer

By Edward Scribner Ames

O GREAT LIFE, near us like the sunlight, yet radiating upon many other worlds, we rejoice in the warmth and comfort which stream in upon us, shining through our little windows, bringing us health and beauty. No abundance given to others lessens the gifts we receive, and the best gifts we give increase as they are bestowed. Love grows as it is shared. Wisdom increases when imparted. Beauty brightens as it illuminates the world around us. Unmeasured are the years and the distances into which sympathy and justice flow. We cling to the faith that hatred and violence meet defeat, that deceit destroys itself, that selfishness hardens into the rigor of death.

Through ages the true treasures endure. The kingdom of heaven rises on the earth against the forces of evil and into it gather those who seek its gates. Blessed are those who hunger and thirst after righteousness. Blessed are the pure in heart. Blessed are the peacemakers. Blessed are the meek. Blessed are the merciful. Blessed are those of the childlike heart. To them the world offers its joy, laughter and hope. To them all things become new and their souls sing within them. To them light returns after the night and quiet after the storm. For them flowers spring from the earth and fountains burst forth in desert places.

The kingdom of heaven is within us. The true light lighteth every man that cometh into the world but if that light is quenched how great is the darkness! He that walketh in darkness knoweth not whither he goeth. Those who keep oil in their lamps reach the feast. Light of wisdom, light of love, light of life, shine within us and about us evermore, that we may behold the glory and the radiance of the earth under us and of the heavens above us. Amen.

The Minister and the New Translations

By Stanley I. Stuber

THE new translations of the Bible raise many textual, literary and critical problems which we cannot possibly deal with in so brief an article. But it is rather interesting, at the very beginning, to know that these new English versions are the culmination of a process which, dating back through the English reformation, back to Tyndale, Coverdale, Luther, Wycliff, even back to Jerome and the early manuscripts, make the Word of God known in the mother tongue. (The introduction to *Moffatt's* translation of the Bible will give you this background material.)

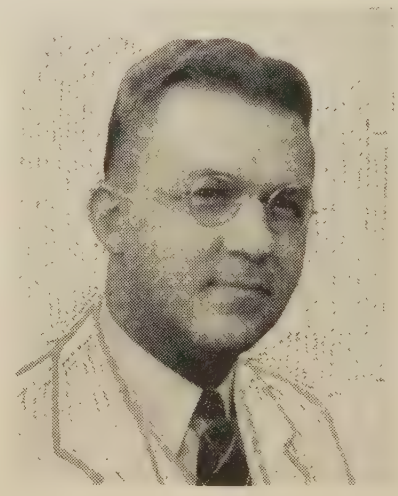
The purpose of this article is not to dwell upon the many problems of textual criticism raised by the new translations, but to point out their more practical side. For many years I have used them as tools in my theological workshop, for study, private devotional reading, in preparing church school lessons in *The Twentieth Century Quarterly,* and in the pulpit. Now, after all this while, it will be my privilege to give here a report concerning their real value in the varied work of the Christian minister.

● *Authors and Publishers*

Just to place the documents under discussion in the record, it should be noted that the new translations which I use in my work are: *The Holy Bible: A New Translation,* by James Moffatt, Harpers; *The Bible: An American Translation,* by J. M. Powis Smith (edits Old Testament section) and Edgar J. Goodspeed, published by the University of Chicago Press; *The New Testament in Modern Speech* (an idiomatic translation into everyday English from the text of the Resultant Greek Testament), by Richard Francis Weymouth and published by the Pilgrim Press; *The Twentieth Century,* produced by a group of scholars and published by Revell; *Centenary Translation of the New Testament* (published by the Judson Press to signalize the completion of the first hundred years of work of the American Baptist Publication Society) by Helen Barrett Montgomery; *The Four Gospels: A New Translation* (based on the Aramaic) by Charles Cutler Torrey and published by Harpers.

Many have asked me to state which volume I like the best. That is a hard question to answer.

My *Moffatt* version is marked the most, showing the most wear and tear. This is largely due to the fact that I used it in the seminary classroom. When it is a matter of studying a passage of Scripture, or the interpretation of a word or phrase, all of them serve about equally well, since one is compared with the other. In a general way, however, it might be safe to say this: *Moffatt* has been used most for textual study: *Goodspeed* (or the whole *American* version) for general reading, largely because of its format; *Weymouth* for its stimulating insights; the *Twentieth Century* for fresh interpretations (I am becoming increasingly fond of this



Stanley I. Stuber

version); the *Centenary* to compare against all the others, especially to get the view of Scripture from a woman's viewpoint; and *Torrey* when not satisfied with any of the others.

The most fun, and it is really fun, is to take the *King James* version, place all these new translations around it, and then compare, word by word, phrase by phrase, the same passage. What beautiful insights are secured this way! How the Scripture does actually unfold before one's very eyes! New shades of meaning, new thoughts, a new conception of the passage come to those who use this method.

● *Laymen's Translations*

Just as Christianity is primarily a layman's religion, so do these new translations belong to the rank and file of Christian people. Although they are created directly from the best and oldest manuscripts and possess the marks of true scholarship, yet they are written in colloquial style for the benefit of the common people. The tragedy of it is that preachers have monopolized them. They are seldom used in the pulpit and many people still feel that the *King James* version is alone inspired and infallible. (Many believe that God dictated in such English!) Because the religion of Jesus began among the common people, and because the New Testament was originally written in the colloquial manner, ministers of the gospel have a certain duty in introducing these new translations which come the closest to the original, to their laymen.

The thing which I like most of all about them is the feeling that they throw aside all pomp, all claims to authority, and go immediately to the very heart of each situation. They are of the *Kingdom* over against the *Church.* They are for rugged, outdoor disciples, rather than for sensitive, hothouse saints. They emphasize morality; they are bold in their demand for everyday Christian living. For this reason they are excellent both for use in the church school and for individual reading. And because I believe worship and work, faith and life, must be increasingly coordinated, I would advocate that, once in a while, the Word be read from God's newest and most accurate written revelation even at the most solemn service of divine worship.

● *A Wealth of New Light*

Take Matthew 5:22 as an example. Have we not often wondered just what Jesus really meant by this verse, and what possible relevance it can have for modern times? But notice how the thought is developed as we read down through the different new translations, using the *King James* version as our starting point:

> . . . whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. *(King James)*

> . . . who becomes angry with his brother shall be liable to condemnation by the court; and he who says to his brother 'Raca,' shall be liable to condemnation by the Sanhedrin, while he who curses his brother shall be liable to the Gehenna of Fire. *(Centenary)*

> . . . Whoever murders must come up for sentence,
> Whoever maligns his brother must come before the Sanhedrin,
> Whoever curses his brother must go to the fire of Gehenna. *(Moffatt)*

. . . every one who becomes angry with his brother shall be answerable to the magistrate; that whoever says to his brother 'Raca,' shall be answerable to the Sanhedrin; and that whoever says 'You fool!' shall be liable to the Gehenna of Fire. *(Weymouth)*

. . . any one who cherishes anger against his brother shall be liable to answer for it to the Court; and whoever pours contempt upon his brother shall be liable to answer for it to the High Council, while whoever calls down curses upon him shall be liable to answer for it in the fiery Pit. *(Twentieth Century)*

. . . anyone who gets angry with his brother will have to answer to the court, and anyone who speaks contemptuously to his brother will have to answer to the great council, and anyone who says to his brother 'you cursed fool!' will have to answer for it in the fiery pit! *(Goodspeed)*

. . . any man who harbors anger against his brother is guilty of a crime; whoever says to his brother, Worthless fool! deserves the condemnation of the council; and he who calls him outcast (equivalent to "lost soul") is deserving of the fire of Gehenna. *(Torrey)*

By comparing these versions you will quickly note: (1) the clause "without a cause" is omitted in the new versions since the oldest manuscripts did not contain it, thus making Jesus' words all the more forcible; (2) the stages of judgment are brought out; (3) the inner attitude is stressed in the various new translations; (4) the greatest wrong becomes most explicit in Torrey's version in the word "outcast" or "lost soul." Here is where the text strikes us today squarely in our weak spot. When racial persecution is so rampant, when we need a new basis for our missionary enterprise, this verse, as seen through the eyes of the new translations, rings the bell. He who harbors anger commits a moral crime; he who thinks of his brother as worthless deserves social condemnation; and he who is so prejudiced as to call his brother an outcast is surely headed for spiritual destruction.

● *Best Kind of Investment*

On the basis of my own experience I find that the purchase of a set of these new translations is just about the best investment for the money which I have ever made. Here is the fruit of modern scholarship, the best possible, the most accurate translations. Here are books which become more valuable with use and contribute constantly a fresh understanding of the Word. They are tools so useful that they will find the most prominent and available place in the minister's study.

Since most of the new versions are similar in page layout to any other modern book, having paragraph rather than verse form, one is encouraged to read whole chapters and books at a time. Thus the continuity is maintained and the reader gains a sense of wholeness. One may lose the proof-text point of view, but he gains immeasurably more: a realization that God has inspired the *thought,* rather than each individual word. Because I discover so many verses, once cloudy of meaning, brought to a bright focus in these new translations, I am personally convinced that God has employed these as a means whereby to speak more clearly and perhaps more convincingly to his children.

● *Speaking With Authority*

We are told that the people who heard Jesus preach the Sermon on the Mount were filled with "amazement" *(Twentieth Century),* were even "astounded" *(Moffatt),* for he taught with authority and "not like their scribes" *(Goodspeed).* One gets exactly the same expression of amazement and authority through the new versions. The amazement is derived from the freshness and forcefulness, old words put on new garb; the sense of authority is created not only by the content, but by the realization that here is the result of the best scholarship using the most reliable texts.

The translators of the *Twentieth Century* translation in 1900, after emphasizing the fact that their work was not a paraphrase or a revision of some other translation, but truly a new, idiomatic translation directly from the Greek text of Westcott and Hort, went on to say: "It is certain that our translation will not be acceptable to those who regard any attempt to re-translate the New Testament as undesirable, if not dangerous. It is nevertheless hoped that, by this modern translation, the New Testament may become a living reality to many by whom the Authorized Version, with all its acknowledged beauties, is but imperfectly understood or never read."

● *All Versions Are Authorized*

Since the so-called Authorized Version (which, by the way, has been "authorized" no more than any of the new translations and has been revised many times itself), more than 1,500 manuscripts of the whole or parts of the New Testament have been discovered. Among these are the three oldest and most important manuscripts. Are we not actually turning our backs upon God's own truth and revelation when we refuse, purely out of tradition, to accept fully, and on an equal footing with the King James version, these latest products of consecrated biblical scholars ?

To abandon a chronological timetable which has, for millions of Christians, confused their minds and troubled their hearts; to eliminate the artificial chapter and verse divisions; to free the reader from theological notes, either at the beginning of each chapter or in the margin—all this is a great blessing. On the positive side the new versions include historical introductions (see *Moffatt*), the nearest English equivalents of official titles, of the value of coins, and measures of time and space. Some of them contain notes at the head of each book *(Twentieth Century* and *Centenary)* and at least one, the *Twentieth Century*, has the New Testament books arranged in their proper chronological order.

● *Words and Syllables?*

It would not be fair to close this article without listing the *King James* version among our "new translations." For, after all, this version which was made 1611 years after the birth of Christ was even then the third English "authorized" version, and, more than that, it was the sixth revision of the English Bible.

So, as we use all of these modern versions, including the *King James,* let us keep in mind the question found in the Preface of this 1611 translation: "What can be more available (to the saving of souls), than to deliver God's book unto God's people in a tongue which they can understand?"

And when we become more scribes than disciples, let us also remember that these translators of this modern version of 1611 declared: "So, if we, building upon their foundation that went before us, and being helped by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us.

"For is the kingdom of God become words or syllables? Why should we be in bondage to them if we may be free?"

The sermons included in this College Number have all been delivered before college or university audiences.

The JULY issue of the Pulpit will be a

RURAL CHURCH NUMBER

and will contain sermons by ministers of rural churches. Dr. Mark Rich, of the Town and Country department of the American Baptist Home Missionary Society, has aided in the selection of the sermons.

THE EDITORS

WHO'S WHO in THIS ISSUE

DR. HALFORD E. LUCCOCK *is professor of homiletics in Yale divinity school. Dr. Luccock was ordained in the Methodist ministry in 1910 and held pastorates in Windsor and New Haven, Conn. Early in his career he was an instructor in Hartford Theological Seminary and also in Drew Seminary. In 1918 he was appointed editorial secretary of the Methodist Board of Foreign Missions and six years later was made contributing editor of the* Christian Advocate. *He went to Yale in 1928. Dr. Luccock's most recent book is* The Acts of the Apostles in Present-Day Preaching.

Rev. ARTHUR LEE KINSOLVING *received his B. A. degree from the University of Virginia and was a Rhodes scholar at Oxford, 1920-23. He was awarded his B. D. by the Virginia Theological Seminary. Ordained as a priest in the Protestant Episcopal Church in 1924, he was rector of Grace Church, Amherst, Mass., from 1924 to 1930. For the past nine years he has been rector of the famous Trinity Church, Boston.*

Having served as associate minister of the Madison Avenue Methodist Episcopal Church (now Christ Church), New York city, for two years, Rev. RALPH W. SOCKMAN *was named as its minister in 1917. Dr. Sockman has for many years been widely known for his radio broadcasts. His most recent book is entitled* Recoveries in Religion—the Quillian Lectures delivered at Emory University.

Bishop FRANCIS J. MCCONNELL *entered* the ministry of the Methodist Episcopal Church in 1894. Following pastorates in Massachusetts he became minister of the New York Avenue Church in Brooklyn in 1903, and six years later was called to the presidency of DePauw University, which post he held for three years. He was elected bishop of the Methodist Episcopal Church in 1912, and for many years has served in the New York area.

Rev. CHARLES W. GILKEY *was ordained* in the Baptist ministry in 1910 and during the next 18 years ministered to the Hyde Park Baptist Church in Chicago. Since 1916 he has been professor of preaching at the University of Chicago divinity school and dean of the university chapel since 1928; he has recently been named associate dean of the divinity school. He served as a trustee of the university 1919-29. Dr. Gilkey has been university preacher at Harvard, Yale, Princeton, Cornell and other schools, and in 1924-25 was appointed by the University of Chicago Barrows lecturer to university centers of India.

Since 1919 Dr. CHARLES F. WISHART *has been president of the College of Wooster in Ohio. He was ordained in the United Presbyterian ministry in 1897 and that year founded the 11th United Presbyterian Church, Pittsburgh. During his pastorate of this church he was for four years professor of systematic theology in Pittsburgh Theological Seminary. Following his 13-year pastorate at Pittsburgh he went to Chicago where he ministered at the Second Presbyterian Church for five years. From Chicago he went to Wooster. In 1923 Dr. Wishart was named moderator of the Presbyterian Church in the U. S. A.*

Rev. EDWARD SCRIBNER AMES *is minister of the University Church of Disciples at Hyde Park, Chicago, and dean of the Disciples Divinity House at the University of Chicago.*

Rev. STANLEY I. STUBER *is chaplain-consultant at Clifton Springs Sanitarium, Clifton Springs, N. Y.*

TITLES AND TEXTS

What Pulpit Readers are Preaching About

CHARLES H. HEIMSATH, First Baptist, Evanston, Ill. "The Contemporary Crisis of the Church." Matt. 23:23—"Ye tithe mint, and anise, and cummin, and have left undone the weightier matters of the law, justice, mercy and faith."

IVAN H. HAGEDORN, Bethel Evangelical Lutheran, Philadelphia, Pa. "Wanted—Bigger and Better Wars." II Tim. 2:3, 4—"Suffer hardship with me, as a good soldier of Jesus Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier."

LEWIS N. POWELL, United Church, Morrisville, N. Y. "Towering Men in Trying Times." Acts 7:52a—"Which of the prophets have not your fathers persecuted?"

FRANCIS R. CASSELMAN, Trinity Evangelical and Reformed, Tiffin, O. "Sitdown Strikes in Religion." Jonah 4:5—"Jonah . . . made him a booth and sat under it in the shade."

FRANCIS BELOTE, Community Church, Table Grove, Ill. "When Duty Becomes a Song." Psalm 119:54—"Thy statutes have been my songs in the house of my pilgrimage."

D. W. CHARLTON, First Baptist, East New Market, Md. "Mourners or Masters of Destiny?" Exod. 14:11—"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us? 14:15f—"Speak unto the children of Israel that they go forward."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of Sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

THE EDITOR'S PAGE

The Event of the Month

NOTHING, apparently, having come from Mr. Roosevelt's letter to Hitler and Mussolini offering to call a world conference to negotiate economic and political appeasement provided the dictators would leave their guns outside the conference room, it was rather strange that suggestions were made in behalf of Pope Pius XII for a conference of the leading nations to be held at the Vatican. Whatever might be said for the merits of the Roosevelt proposal, his overture was prejudiced by the fact that the President of the United States had already disqualified himself for the position of umpire. But the pope was even less qualified to act as umpire. The powers have no notion of taking their issues to the Vatican. None of them—neither the democracies nor the dictatorships—want the kind of solution which might be reached under the implied sanction of holy church. Europe's contest is fundamentally a power contest, and neither side is ready to admit that it cannot get what it wants by intimidation or by actual force. Besides, the pope is even less disinterested than the President. His sincerity cannot be doubted, but his stake in the outcome is enormous. He is the head of a great international organization which has property rights, prerogatives, prestige and propaganda interests to be protected. No doubt any settlement that would not achieve the security of the Catholic Church in Germany would be unacceptable to the papacy. But this is precisely what Hitler does not intend to give. To yield at this vital point would have been to abandon the state's totalitarian claims.

The Pope as Pacificator

The Book of the Month

THE CLUE TO HISTORY. *By John Macmurray. Harper & Brothers, $2.50.*

JOHN MACMURRAY is a philosopher who is aware of the fundamental place of religion in human life. He sees God as the power at work in history, both past and present. History is controlled by the divine *intention* and the divine intention is to create a brotherhood of humanity. The clue to history is this divine intention. And this clue was first discerned by the Jewish consciousness. But the divine intention was conceived by the Jews as giving to their race a special position in God's purpose. The significance of Jesus lay in the recall of his people to the true intention of God. Jesus took no stock in any political movement to throw off the Roman yoke, but saw the hand of God in the actual situation in which Israel was a mere province of the Roman Empire. He called Israel to be the missionary of nonracial brotherhood and thus to be the agent of God's true intention. This is what his Messiahship meant. But his own people rejected him and thus rejected their own true nature and their history. Christianity became the carrier in history of the divine intention for the world. But Christianity itself fell short of its mission, and yet God's intention has not been defeated. In a penetrating analysis of the history of Western society down to our own day, Dr. Macmurray shows how in the dialectic of history the divine intention is working itself out. A more brilliant analysis of the contemporary world scene it has not been my privilege to read.

A Thought for the Month

THE Christian church is today paying the price of its long indifference to theology. In the face of the totalitarian creeds that have recently emerged in secular culture, Christian faith lacks that vigorous championship which is necessary not only for its own defense but for an aggressive attack upon the new ideologies that challenge and threaten it. For two generations our pulpits have been decrying creeds and focusing attention upon behavior or "experience" or organization, with the result that the ideas by which faith is sustained have become soft and impotent. It was entirely right to protest against the misuse of creeds—their investment with the guardianship of the gateway into the church—but it is another matter to neglect Christian doctrine and to discount its importance. Christianity is a way of believing as well as a way of living. In the providence of God the new ideologies of nationalism and racialism and proletarianism are compelling the church to rethink its own Christian ideology. But it is late in the day to be awaking to this urgent demand. The fact is that we have not only neglected Christian doctrine, but we actually sold it out to other forms of thought long before the rise of these modern truculent ideologies. We have allowed Christian conviction to be intimidated by the unwarranted claims of science, to be subordinated to the claims of the political state, to be accommodated to the economic philosophy of success through self-interest, and to be weakened by an overemphasis upon the sentimentalities and sociabilities of church fellowship. One result of this lack of positive and profound conviction is that the churches have become the prey of many crude and superficial fanaticisms which distort Christian doctrine and present the Christian faith to an intelligent age in a form that is as unintelligible as it is repugnant. Bad theology is the inevitable result of no theology. Modern culture has put man at the center. Christian faith puts God at the center. The return to theology means that God must be given his true place at the center of man's personal life and at the center of human civilization.

Return to Theology

Charles Clayton Morrison

Read these books — make your summer count!

PATTON: Carl S.

The Preparation and Delivery of Sermons

"A book of prime assistance to the preacher by one of America's most distinguished teachers of homiletics." *Zion's Herald.*
"Says many new things on the subject of preaching and many old things in new and fascinating ways." *Christian-Evangelist.* **$2.00**

LUCCOCK: Halford E.

The Acts of the Apostles
IN PRESENT-DAY PREACHING

"Luccock makes the Book of Acts come alive because he links it up to parallel situations today." *Albert W. Palmer.*
"There is preaching ammunition in this book to make history in any church." *Expositor.* **Complete in two volumes, each $1.50**

PALMER: Albert W:

The Minister's Job

A book of friendly counsel not only for the minister who is just entering upon his work but for older ministers who are beginning to lose heart in these difficult days. Dr. Palmer *believes* in the ministry as the greatest of vocations. **$1.25**

EDDY: Sherwood

Revolutionary Christianity

A book that will stir alert Christian leaders to their duties and opportunities in these critical days. Only *revolutionary* Christians count! **$2.00**

Minister's Service Book
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In That Case
Edited by MURRAY H. LEIFFER

50 of the problems that are continually coming up to puzzle ministers—problems of church administration and the personal problems of parishioners. Dr. Leiffer has called in 10 able pastors—Bernard Clausen, Ivan Lee Holt, Hugh Elmer Brown, E. F. Tittle and others—to help you solve these problems. **$2.00**

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